

Oh Lord!

That the orthodox higher-ups are confused and for the first time in their holy lives at their wits ends, seems to be more and more apparent.

Less than six months ago, the Associated Press released an article disclosing the fact that these same orthodox leaders had come to the conclusion that God had made a mistake and to rectify His mistake they edited some of "God's Words" in the Bible so that they might better make sense in the light of what THEY were teaching their people.

It appears that there were simply too many phrases in the Bible that they could not explain away lest they use the spirit hypothesis so now they have decided to blame everything on God. Bless their pious hearts they must be upset for they have always told their people that God is a spirit so they are just exactly where they started.

And then, to prove that they are in a state of confusion, religious big-wigs, particularly in England and Canada, have now decided they are going to see if there is any truth in spirit healing. Even the Archbishop is finding out that others beside himself can lay on hands. In his case, he forgives sins but, in the case of some of his undergraduates, they have found out that a like technique actually relieves suffering.

Speaking of sin, we come to the latest injunction on God when we note in the "New York World Telegram," May 26th, that the Presbyterian hierarchy are moving to change the wording of the "Lord's Prayer."

This plan, approved by the 164th annual General Assembly of Presbyterian church in the U.S.A., would substitute the word "sin," for "debts" and "trespasses," now in use by Protestant churches. It would thus read: "Forgive us our sins as we forgive those who sin against us."

The orthodox brethren, Anglican, Baptist, Presbyterian, Episcopalian, et al, have really been having a bad time. They have all entered into, one with the other, arguments pro and con as to the true meaning of religion, particularly about the interpretation and misinterpretation of the Bible,—all in their eagerness to explain away the fact of spirit communication, deeply embedded throughout the entire "Word of God" masterpiece.

Out of all this, confusion is now the result—confusion in the minds of their followers until now few know what to believe. And so, today these pious gentlemen who in their opinion can do no wrong, are desperate. The only thing left to do is to brow beat them all—all of their flock—into believing they are all sinners and cram this idea down their throats.

By so doing, they can be kept busy trying to save them all by praying them out of sin.

If they are still sinners all the time they go to church, and even after they are prayed for, what is the use of wasting all that time? Doesn't anyone get saved through their priests' efforts? No, they have to die first.

Since everyone is born in sin how come the ministers are not

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PSYCHIC OBSERVER

Number 331

Published by PSYCHIC OBSERVER, Inc., 10 E. 4th St., Jamestown, N. Y., U. S. A.

JUNE 23, 1932 - Twenty Cents

THE GIFT OF HEALING

However much we may wish the Gift of Healing to become universal, we must learn that, under the gift of knowledge, and the gift of wisdom, and the gift of prophecy,—that all bestowments of the power of healing, must be in accordance with human needs . . . discipline, knowledge and experience of the world cannot be lost in the surpassing power of these wonderful gifts; so all power as they are finally tempered to you, are according to our needs.

The spirit of Benjamin Rush, speaking through the mediumship of Cora L. V. Richmond . . .

The Gift of Healing has been exercised under various names, and without reference to any special formula, in order to prove, that which has been maintained, that it does not matter what mental formula, prayer, or external offering is used, so long as the gift itself is bestowed.

It is not to be presumed that the Gift of Healing has been confined, either to the advent of Modern Spiritualism, or to the advent of Christianity. The healing of the sick was known among the Hebrews, and there were prophets who exercised this power, as well as the gift of prophecy, and various other gifts.

The healing of the sick was known among the Egyptians

and among the Persians, and the Mohammedans, also, have a ritual for the priests in the removal of physical maladies; among the Brahmins the prayers to Vishnu and very many offerings and sacred rituals are for the removal of bodily disease.

Certain priests of Krishna, who was an incarnation of Vishnu, exercised the Gift of Healing, and there is preserved in the innermost volumes of Confucius, not only certain oracular utterances and signs that are employed for healing, but certain observances that are supposed to invite the power of Vishnu in healing disease.

The priests of Vishnu wore



Benjamin Rush

talismans, these were given to such as had physical maladies, and were even known to cure them; in fact whether we consider the priests and oracles of India, or those of Vishnu, or those of Persia, or those in the more modern religion and significance, the fakirs, still the power of healing is one of their accepted gifts.

Among all these the formulas are entirely different. Only each is a repetition of some sort of cabalistic or oracular utterance; whether it is a bestowment of good offerings upon shrines, whether it is fasting and prayer, with all it is an accepted condition of spirit, the knowledge of which transcends

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The Recent General Assembly CONVENTION

— As Reported By —

THOMAS F. OPIE, D.D.

With addresses by avowed Spiritualists and by an orthodox Methodist minister, and others; with demonstrations of clairvoyant mediumship; with a spirit of intense lift and thrill and inspiration, the fifty-sixth annual General Assembly of Spiritualists met May 23-25, at Hotel Diplomat, N.Y.C., with over three hundred members registered and over five hundred in attendance at several of the sessions. From a non-Spiritualist's slant it was an impressive and inspired occasion.

The peak was reached Sunday evening when the Rev. Arthur Ford, world-renowned clairvoyant, medium, gave "Spirit Greetings" from many folk on the other side, to many folk in the audience—and when the Rev. Ralph S. Thorn, a New York minister of the Methodist Episcopal Church, spoke from the text: "Try the spirits—to know whether they are of God or not."

Miss Doris Thorn, daughter of the speaker, a beautiful blonde, with a magnificent soprano voice, sang two impressive solos.

Election

The officers of the General Assembly, several of whom were elected at this session, while others are carried over, are: President, John Heiss (who presided at most of the sessions); Vice President, Rev. L. Ayling; Secretary, Everett F. Britz; Treasurer, William Bickert—all of whom, with the following, constitute a Board of Directors: Rev. Lillian Bleser, Rev. Mable Hammel, Rev. Sarah W. Cushing, (Honorary) Rev. Elizabeth Kuhne (newly elected for three years), and Helen Stewart. The place of next meeting was left in the hands of the board.

Starting off with a brilliant banquet, with over three hundred men and women at table, the assembly got off to a start that was simply breath-taking. The program committee had arranged entertainment which even eclipsed the menu.

Among those on the dias, at speakers' table were: Everett Britz who acted as toastmaster; Dr. John Heiss, Arthur Ford, Leighton Ayling, William Bickert, Helen Stewart and Mable Hammel, who offered the invocation.

Dr. Heiss in his address of welcome spoke of the "open-door" policy of the Assembly and also urged support of the Spiritualist press. He personally greeted Ralph G. Pressing, of the *Psychic Observer*, and others.

"We would not be recognized as a religious body," said Dr. Heiss, "but for the work of the

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Spirit Pictures on Silk

Through the Mediumship of CHARLES SWANN

(See special feature story, page 4)



Photographed above is a piece of silk, upon which psychic "extras" appeared through the mediumship of Charles Swann, during a seance held at Jamestown, N.Y., last May. Upper left, center, Geronimo, famous Indian; Lower left, likeness the leopard, that manifested in the seance described on page 4. Four of the other 'spirit extras' were recognized by R. G. Pressing who was the sitter when the phenomena above occurred.

THE GIFT OF HEALING

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both the priests and oracles to ascertain.

There have been handed down, from various sources, evidences of sacred stones that were used as talismans in conveying away disease, or keeping away the power of evil spirits or demons. Among the ancients the opal was, either a stone of surpassing power of good or of very great evil, depending entirely upon the nature of the one possessing it.

If the nature of the one possessing it was evil, the opal would bring him or her evil; if, on the other hand, the nature was pure and transparent the opal would bring blessings. The opal was held sacred by the priests of India, and, for a long time, was considered as possessing the power of charming away disease in all natures that were pure, but such as were worldly and unworthy could not be reached by it, on the contrary, it would bring them injury.

Holy of Holies

No one supposes for one moment that, in themselves, precious stones, even in the crystalline preservation of the different rays of light, possess any actual healing power, but that the power is in the Gift Divine. That the possession of these stones has something to do with rendering the individual receptive to a certain kind of kindling faith and touching the fountain of faith through some external means, and as the physician must sometimes employ various devices to awaken the confidence of his patient, so these various jewels and talismans served in ancient times as centers of faith for the priests as well as for the recipients of the gifts of the Spirit.

But under all circumstances, those who have been the most enlightened, those who have in the Holy of Holies sought Divine Gifts, have known that none of these sacred symbols, none of these cabalistic words would ever survive but for the out-pouring of the Spirit, which came from the Divine.

The six pointed star, which also is a Hebraic and Egyptian symbol, serving to perpetuate God's dominion on earth and

the power of His dominion in heaven, was also one of the symbols of healing, of the removal of all disease and suffering.

There was associated in the minds of the Hebrews, we think, in some degree, this was borrowed from the Egyptians, that all physical pain was the result of some evil spirit, and so the demons that were cast out of different persons in Scriptural days proved a remnant of that idea, that physical ills were the result of powers that were adverse to humanity.

This must have originated from the name of Seva, the god of destruction, of evil among the Brahmins, who however, with his power is entirely subject to Brahma, the power of good; but nevertheless it crept into the ignorant minds and the superstitious, that this power can dominate the physical senses of man and produce evil.

Egyptian Oracles

There is an instance in Biblical record concerning Jesus where the evil spirit passes out of a man into a herd of swine, showing this was still extant among the Jews and frequently diseases, from which human beings were suffering, were ascribed to evil influences or powers adverse to humanity.

With the dawn of science, in its fuller extent, this idea has passed away; but still science ignores good as well as evil spirits so there is no foundation in the world of science for the neglect of those ancient landmarks of human faith; still we do not accept the idea that physical disease is the result of an adverse influence, but it is certainly the result of lack of unfoldment in man, which, when disease, and when the suffering belonging to it, is finally overcome, will result in entire good.

The most notable healing, with which you are aware, has not come down to you from Egyptian oracles, nor yet from the Hermetic philosophers, but rather through Scriptural history. The healing of Jesus contained examples of all the different kinds of healing, if we may use that term, under the one general gift.

For instance, healing by the laying on of hands, healing by the power of faith in the subject without being touched by Jesus, healing by the employment of some physical substance, and the healing by prayer, or by the direct application of spirit power.

Now every one believes that

A Tribute to

MAUD FOX

The many thousands who witnessed the outstanding clairvoyance of our dearly beloved Maud Fox will agree she was one of the greatest message bearers in America. There is no question but that the Spiritualist movement has lost a great worker



Maud Fox

and friend but now that she has joined the great band of workers in the spirit, I know her light still shines and will guide those who endeavor to continue the work she loved.

Maud was an inspiration to all who witnessed her work. She will remain in my mind and in the minds of thousands as an ideal in charm and beauty. Not only was she a great medium but a great woman and a true friend.

It was through Maud Fox, and the church in Detroit where she was pastor for many years, that my own name became known. We held services for over eleven years and during the summer months we conducted joint direct-voice seances at Camp

Chesterfield. It was during these years that she proved herself to be my true friend. To a great woman who gave her time and physical life to the greatest cause the world has known, I can pay no greater tribute than to repeat the words of James Whitcomb Riley: "Away" . . .

I cannot say and I will not say
That She is dead. She is just away.
With cheery smile and a wave of the hand,
She has wandered into an Unknown Land.
And left in dreaming how very fair
It needs must be, since She lingers there.

And You, O-You, who the wildest yearn
For the old-time steps and the glad return—
Think of Her faring on, as dear
In the love of there as the love of here.
Think of her still in the same. I say
She is not dead—She is just Away.

James Laughton

the instances of healing in Jesus were all by the same spirit, but that Jesus did them under different circumstances was the result of the condition of the one to be healed. Where the blind man was restored to sight by his taking some of the clay of the earth and spitting upon it and placing it upon the man's eyes. The one sick with the palsy was cured by His saying, "thy sins are forgiven thee."

When there was cavilling among the Jews He said, "it is as easy to say thy sins are for-

given thee, as arise and walk, it is the same thing." He meant words are not important.

When He said to the woman who touched the hem of His garments, who was not of the sect of Jews to whom He had come, but she wished to be healed, and when she persisted in being healed by Him; "thy faith has made thee whole."

When the rich man's daughter was ill or dead, or supposed to be dead, He was summoned; the same power of faith which brought this lordly man to Jesus was sufficient, in all the household, to make the faith for the restoration of his daughter. Every one instance, even to the leper, showed how the different methods were applied in adaptation to the conditions of those who were to be healed, and how, at the same time, the power of the spirit, bestowing this gift, was one and the same.

Solution by Science

In the early Christian Church, among the disciples, this Gift of Healing was still perpetuated, and great wonders were performed by Peter, Paul and John. It was recorded of the Apostles how they healed the sick by this Gift of the Spirit, which was a portion of the promise which Jesus had given them.

A Christian Doctor goes out of his way to record numerous instances of well authenticated healing, and yet declares that they are not of the same power that the miracles of Christ were. If it is not the same power, he takes very great pains also

ferred that science has some solution for them, but does not condescend to state what that solution is.

Those who have the ordinary intelligence will be very certain to say, they are not of that judgment. In hundreds of instances of modern healing and those recorded as having taken place in the time of Jesus, the inevitable conclusion is that they belong to the same class of gifts; and that that particular kind of gift is poured out upon the world according to its need, according to the spiritual state of the race which requires it.

Catholic Version

In the Roman Catholic Church, there has been no such rejection of spiritual gifts as has occurred in the Protestant Churches; there the power of healing has been thoroughly encouraged and recognized, and every sacred shrine, like that of the Maid of Lourdes in France, has been consecrated to the Virgin for the sake of inviting those who are sick, and it has been authentically recorded that, at the same fountain or shrine, there have been thousands cured of chronic diseases, like cancer, like long continued cases of rheumatic lameness, and spinal diseases, and even consumption; and this sanctioned under the name of the Roman Catholic Church, and therefore believed in and authenticated by that Church.

But if a similar gift is exercised by one not professing to be a Roman Catholic, he must be condemned by the Church because if that spiritual gift can, forsooth, exist outside of the Church, many will practice it without asking the Church for authority.

In the earlier days of the Quakers, there was many authenticated cases of spirit healing, many of these gifts of the spirit were poured out upon them, not only in the time of George Fox, but after they were thoroughly established in this country, and there, in the midst of earthly life, was witnessed the power of silent healing, where no prayer was heard, and no voice of invocation employed, still the Gift of Healing descended.

Direct Prayer

The Shakers, also, were possessed of these gifts, and none more noticeable, among them, than the Gift of Healing. It is recorded of mother Ann Lee, that she not only encouraged the gift of tongues, and prophecy among her people, but in many of the early leaders of the Shakers, who had the power of healing, she approved this gift, so that they did not employ the physicians of the world to heal their sick.

There are numerous instances of the healing of the sick by the direct prayer of the subject; and these are recorded in the middle ages in the Church, for notwithstanding that the Protestant Church ignored the Gift of Healing, there were many bishops in the Roman Catholic Church who possessed this power.

But the few hundred years of the Protestant religion have encouraged the various scisms and denominational differences in which all these ancient wonders have passed away. In the original Protestant or Established Church there always has been the outpouring of the spirit; and the primitive Methodists, in the days of their had these various gifts. It is recorded in the histories of the

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This is the first in a series of lessons compiled and written by Rev. Lena Barnes Jeffs, one of Spiritualism's foremost lecturers and teachers of the Science, Philosophy and Religion.

Spirit Communication

—by—

LENA BARNES JEFFS

LESSON ONE

SPIRIT COMMUNICATION

MODERN Spiritualism was born in Hydesville, N. Y., March 31, 1848, through the mediumship of the Fox sisters, Margaret and Catherine (Kate), aged nine and eleven. It was the spirit raps produced by Charles Rosna, an old peddler, through the mediumship of these two children that electrified the world and proved to man the immortality of his own soul.

Through a series of raps produced by the peddler's spirit, questions were answered whereby it was ascertained that the man was murdered in the cottage the Fox family lived in, and was buried in the cellar. They started digging at once but found little evidence of the murder.

In 1904, the east wall of the house caved in and showed a double wall. Between these two walls, the skeleton of a man was found together with a peddler's pack. This proved conclusively that the story received through the mediumship of the Fox sisters was true.

The first public meeting was held in Corinthian Hall, Rochester, N. Y., November 14, 1848.

The cottage, wherein the drama was staged, has since been moved to Lily Dale, N. Y. A log, called "The Rapping Log", has been installed there because the Fox sisters claimed that they heard the first spirit raps upon such a log.

While the psychic phenomena produced through the mediumship of the Fox sisters occurred in 1847-48, this was by no means, the first record of communication between the seen and the unseen worlds.

In our quest for knowledge regarding spirit communication, we find there were many ancient prophets and seers able to communicate between the two worlds by means of mediumship. The first medium, of whom we have any record, was a woman named Voluspa. She was a member of the Borean race and lived in 6750 B. C. The story of her mediumship was derived by means of ancient records and told by Fabre d'Olivet in his book "Mermaneic Interpretation of the Social State of Man."

Rama, who lived about the same, was the medium who contacted a spirit named Aesculapius, the genius of medicine. Through contact with this spirit, Rama learned to make concoctions of herbs and berries and to use them in curing human illnesses. Thus the history of medicine began.

Krishna, who followed Rama, and took over his kingdom after his death, was also a medium. History tells us he was born 6000 B. C. The story of his birth and death are so similar to the later stories of the birth and death of Jesus that it causes us to wonder just how much of the early story was borrowed by the prophets who recorded the life of Jesus.

The next seer of importance was Moses, born approximately 1300 B. C. Outstanding among the psychic manifestations of Moses was the receiving of the Ten Commandments on tablets of stone. This we recognize as independent writing. However, we have evidence in the Bible, that the Ten Commandments were also received by means of a trumpet voice all the people heard.

This manifestation is recorded in the 19th Chapter of Exodus. The Pentateuch is filled with references regarding the mediumship of Moses. Much evidence regarding spirit communication can be yours by reading these five books in the Old Testament.

Pythagoras, Buddha, Socrates and Plato, all believed and demonstrated spirit communication.

Jesus was the greatest medium the world has ever known. A later day, he was devoted to the story of Saul of Tarsus carried on

the teachings of Jesus after his crucifixion, possessed psychic power, especially stressing the phase of healing.

The ancient Egyptians possessed psychic gifts; taught the great secrets of occult and esoteric religions; and guarded them with great care. Science, philosophy and religion were one in these early teachings but the religious leaders, who came after, separated them. It was not until the founding of Modern Spiritualism that the three were reunited.

*In 313 A.D., the Roman Empire gave the Christian faith protection by law and, in 325 A.D., the Nicene Creed was formulated. The psychic phenomena manifested by Jesus and other early prophets was taken over by the church as a part of its ritual and pronounced miracles.

The church taught that Jesus was a God—"the only Son of God"—but the so-called Miracles he performed could not have been accomplished by an ordinary prophet for Jesus said:

"Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father. (St. John 14:12).

The church does not say these so-called miracles were a manifestation of mediumship governed by natural law and have continued on down through the ages.

Thus, spirit communication is not a new thought but has been known since the beginning of time. Spirit manifestations are not confined to the seance room and the platform of the Spiritualist Church—there are "mediums" in all walks of life whether the fact is recognized or not.

Spirit Teachers tell us all things are first perfected in the Spirit World and then the idea is handed on to some earth instrument capable of receiving it. Our wonderful mechanical devices; the marvelous findings in the field of medicine; the great discoveries in the laboratory of the scientist—all have been brought about by means of contact with higher spiritual forces.

Few of those able to give these discoveries to the world have recognized the fact that they have been but instruments of a Higher Power.

It is said Thomas Edison, one of the greatest men of our time, knew and appreciated the fact he received spiritual guidance in much of his work. Undoubtedly he is still carrying on Over There, seeking an instrument of earth through whom he can give discoveries to the world.

Spiritualism contends there is no separation between the seen and the unseen worlds for communication between the two worlds has always been possible; that the evidence received through mediumship has proven the survival of the personality after the change called death; and that the world has received a new revelation of religion through spirit communication that has taught mankind: "Obedience to God's law is the highest form of worship."

Psychic Painting



The above picture, of Mildred Cushman Spencer, was reproduced from the original which is now in the possession of her sister Bette Spencer Sorrell, Apartment 405, 5630 North Sheridan Road, Chicago, 40, Illinois.

This portrait, obtained through the mediumship of the Bangs Sisters, was made in Chicago in the spring of 1908. The mother of Mildred, Mrs. Elizabeth Spencer and a cousin Mattie White were present. Mrs. Spencer picked a canvas out, from among about twenty vacant canvases. The canvas seems to be made of a combination of paper and canvas. The means of coloring looks like a pastel. The hair is a silver-blond and the pictures has a turquoise light in the background. While the picture was being precipitated onto the canvas, Mrs. Spencer, cousin Mattie and one of the Bangs Sisters chatted for about twenty minutes. They talked of general topics of the day. NOT mentioning anything about either Spiritualism or of loved ones passed on.

Spirit Directed

This took place in broad daylight and the canvas was backed up to an unshaded window. The figure slowly forming on the canvas had on a white dress. Miss Bangs changed the subject they were discussing to remark casually, "Mrs. Spencer you have a daughter in spirit, who calls herself Millie and she says she passed into spirit-life when only five and one half years old. She is now fourteen and one half years of age."

She says "I LOVE YOU MaMa, and I want you to be pleased with my picture. Do you want my white dress to show or just my hair?"

Mrs. Spencer said "Just the hair, please."

The hair filled in over the chest just like an artist was painting it over what showed so far of the top of a white dress. The ages, Miss Bangs quoted were exactly correct and Mildred while in the material life had had blue eyes, long blond—naturally wavy hair and also she had lovely features. Miss Banks would have no way of knowing the Spencers had such a child in spirit. The Spencers had three children in spirit and the other two were of darker complexion, as also were Mr. and Mrs. Spencer themselves. The appointment was made only about ten minutes before the sitting.

Mrs. Spencer said she had secretly hoped she would get a portrait of Mildred who was her first-born child and dearly beloved by all who knew her. The neighbors used to say she was like an old soul in a young body. So grown-

up sensible and solemn in her manner. Just before the end came she said to the nurse "Don't worry about me, God and the angels are here in the room now and they are going to take me with them so I'll be all right."

GREATER GIFTS

Desire Them Sincerely And Earnestly

By DORTCH CAMPBELL

YOU ASPIRE to heal the sick, to minister unto others in sickness or in health? You would like to teach others how to live to be happy, to solve their problems? To prophesy, become a medium, or otherwise perform miracles? Many within the fold of Spiritualism entertain aspirations of this kind—all, apparently, want to be workers of miracles for the good of mankind, but none seem to know how they may achieve their highest ideal of service.

How such noble ideals may be attained is revealed by Paul in First Corinthians where he asserts, "But desire earnestly the greater gifts."

For most individuals, even those who honestly aspire to serve others spiritually and materially, Paul's formula for attainment has no meaning. They have been wishing for mediumship, for spiritual development, but have discovered, at last and finally, that not much progress has been made. They have reached a stalemate because they merely wish and do not desire earnestly. An earnest desire for growth and progress will literally hurtle one forward in quest of the ideal. A burning desire includes faith and love and action that never ceases until there is accomplishment.

Only a few exalted souls have ever realized the tremendous power of true desire. The Wayshower of Nazareth apparently understood this deep urge and power of the Almighty rushing into man's body, mind and soul every moment of the day.

Amazing Force

Jesus said, Ask, and it shall be given you. The word ask does not mean the use of words at all—to petition, beg, plead. That word comes from the Koine Greek, the language apparently of the Nazarene, and in the vernacular of the Master's times means spiritual desire—the desire of the soul. The word we understand as ask was improperly translated into the classic Greek.

In modern times also there has been a more spiritual awakening as to the teachings of Jesus, the Nazarene, and also as to the dynamics of prayer and other spiritual gifts. We have now come to believe that prayer itself is dominant desire calling God into alliance.

Desire—and not prayer—is the most amazing force or power man can use to perform miracles. There is every reason to believe that Jesus overcame his marvels by desire. By desire he called Lazarus forth from the dead; he wrought amazing world-shaking miracles with his God desire. He loved more than anybody else; his faith was greater than that of any of his times or today, but his desires, coming straight from God, transformed natural law into divine.

"Dominant desire," declares Harry Emerson Fosdick in his wonderful little book, "The Meaning of Prayer," "gathers up the scattered faculties, concentrates the mind, nerves the will, and drives hard toward the issue. It always tends to achieve its end . . . This prayer of dominant desire . . . tends to achieve its object, not merely because it concentrates the powers within the man, but because it calls into alliance with it forces from without the man."

So, you desire to minister to others, to heal, to become a medium? Or, in reality, do you wish for these greater gifts and do not earnestly desire them? And are you quite certain that you desire spiritual gifts at all?

Folk do not usually want what

DISCARNATE ARE STRONG

(Con't. from Page 6, Col. 4)

room. We are having a good time showing evidences of our power that will help some to know that there are other dimensions and that there are no dead." This was signed with my grandfather's name in his own handwriting.

I was thoroughly disgusted and remarked sternly that I thought such conduct was very undignified for angels and that I wasn't going to clear up the room under any conditions. The nurse could come back and find it this way.

I closed the door, and grumbling I returned to my brother to find him just where I had left him. After I had blown off a bit of steam, he glanced up from his reading to tell me not to worry, since the room would be in perfect order shortly.

As he spoke, again I heard terrific noises above us. For a time they continued, then Brother told me that I could go upstairs and see if everything was now all right.

When I opened the door of the room on the third floor, which less than five minutes before had been in such terrible condition, I could scarcely believe my eyes. Everything was in its proper place! Even the notes that had been pinned to the furniture were piled up neatly on a corner of the table.

Another demonstration of discarnate power that, in the early days of my study of psychic phenomena, caused me to pause and think, occurred in my own house one bright, sunny, spring morning about 8 o'clock, when I came down stairs from my room on the third floor and paused before a large wall map of the United States, hoping to locate a place where I expected to teach in the fall.

This map hung just outside and to the left of my brother's room on the second floor. As his door was closed and all quiet, I assumed he was still asleep. However, as I stood before the map, suddenly I was conscious of a terrifically heavy weight on my right foot, as if somebody weighing about 200 pounds had stepped on my toes.

I screamed, "Oh, Buddy, what's happening to me! Are you doing something to me?" (Of course, I could see nothing.)

From behind the closed door came a sleepy voice: "Sis, I guess that's just Grandpa H—letting you know he's here and approves this new place you're going to. That's all."

As he spoke, the weight was removed from my foot. My grandfather was a large, heavy man while on earth.

Many, indeed, are the demonstrations of physical power by the discarnate given to people according to their needs at various stages of development. Though many of us appreciate more the subtler forms of spirit demonstration, yet physical phenomena are still needed by many.

They have given the world the living truth of survival, have annihilated fear, transformed behavior, stimulated interest in the meaning and opportunities of life, have intelligently linked the two worlds, visible and invisible, and have revealed the glorious reality awaiting the quickened spirit.

So, as St. Paul was "made to be all things to all people"; likewise, the discarnate apparently use various methods to bring truth to different types of people.

they say they desire. They would be very unhappy if they should wake up some day with divers tongues. They do not really want to heal the troubled of their problems; their hearts do not crave mediumship or spiritual development. They desire something else, something selfish, and offer their plea in a bolus of good or service.

We are not sincere in our desires—even in our prayers. Prayer in the most inclusive sense is the deep and settled craving of one's heart—a desire to do in this world what we came for. If real the desire is sent into action; nothing can stop it. The highest aspiration of the soul can be realized, but, unfortunately, the effort is not the highest aspiration but something very mundane, sometimes bad. That settled craving of the heart IS always realized. You have already got, and you are, just what you desire to get and to be.

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YOUR ACCEPTANCE OF THE UNIVERSE OF THE SPIRIT

Will Help You Attain

The Fruits of the Kingdom of Heaven

—ALWAYS— AN EVER-PRESENT POSSIBILITY

By REV. VALERIA P. HORVATH

Pastor of The Spiritual Science Church,
West Allis, Wisconsin

IT HAS BEEN interesting to note the unifying element at work among the denominations of late, relative to the acceptance of Spiritualism, and spiritual phenomena. I recall it is only a very few years ago that those having experience along these lines, were scorned and severely ridiculed.

We were even being brushed aside with: "Works of the devil," etc. Now it is entirely a different matter.

Not long ago, I came across a copy of "Your Life," a magazine article by the well-known author and pastor of one of the leading Protestant churches in New York City, Norman Vincent Peale, entitled: "I Had A VISITOR From The Spirit World." I had to look twice, to make sure I was reading correctly.

I found it clear and precise on a subject near my heart and issued a prayer of gratitude that we have fearless Christian men with understanding in this day when spiritual verities are so vital and needed. Peale's concluding statement will capture a response and long live in bereaved hearts. It was this: "They have not died."

Recently I talked with a Methodist minister. Our conversation led on to Spiritualism and the growing interest shown spirit return. He told me he had recently attended a ministerial conference and among the several clergymen present, this topic was brought up, and how one of them expressed regret because he failed to attend a Spiritualistic seance to which he had been invited in Chicago.

Supporting Testimony

He said he was interested and would have gone, but feared the ridicule which might have resulted. However he gave assurance that should such an opportunity present itself now, or in the future, he would surely attend.

The minister further stated that the wife of the Bishop who presides over the Wisconsin area of Methodist Churches, Florence Engle Northcott, had written a "My Credo," which I quote in part: "My father who died twelve years ago still lives and speaks with me."

Is it not spiritually thrilling to hear and witness the progress being attained and attested to, all to the glory of God (Spirit) and to His kingdom, the Spirit world?

Such testimonies are the fruit for which our Lord came to proclaim the way, the way of survival. In acceptance thereof, our faith must become increasingly tangible and practical for He said: "I am come that ye may have life and that ye may have it more abundantly."

He certainly meant for us to increase our faith to the point of understanding the utilizing of life spiritually and unendingly. His great purpose of coming into the world, as I see it, was to defeat death.

Ardor of Devotion

I came to this country from Europe. My early religious training was in the Roman Catholic church, to which my parents were very devout. Our religious life was strict. However, at an early age, I possessed an inner awareness of the presence of spirit friends. There was a certain something in the Apostles Creed which always stood out in my thinking, as a declaration of divine reality, and which others seemed to be missing the real interpretation of these words: "I believe in the communication of saints. I believe in the life everlasting."

To me, they afford the ardor of

deep devotion. We need to cultivate the desire to make practical these vital statements of Christian faith. Our philosophy provides this means of spiritual enrichment. It was not uncommon during my childhood to have psychic experiences. Some even tried to say our home was inhabited by spooks.

When I came to America, I met a dear and sincere medium, through whom the way was opened for me to gain a better understanding of this subject, and through whom my insight was awakened to perceive more clearly an ordered process to further my development to greater usefulness.

Gradual Unfoldment

I enrolled in a class she was conducting and will always be grateful for the gradual growth in understanding. As my mediumship



REV. VALERIA P. HORVATH

began to develop little by little. I began to realize and understand the principle involved in spiritual law.

Later I discovered the rule by which my life, and future living was to be governed. I am happy beyond words when called to serve in this ministry and bring to suffering humanity the comfort and recognition of wholeness which the healing ministry involves.

Soul Seemed Crushed

Much of this is the result of the successful teaching of the dear medium whom I came to know as most patient and loving... a soul possessed of a consciousness to understand the need of others.

Many times upon life's pathway, I, too, have been tempted to doubt and discouragement, when my soul

within me seemed crushed, but in looking to Him, I have never known despair. Always there have been the guides and teachers in spirit to aid me in the fulfillment of God's promises, revealing a better way, and at the same time bringing helpful counsel.

And so proven to my utmost satisfaction that even though the way seems dark, behind it all is the impartation of the Father's chosen lesson, given for our individual growth and beneficence.

Spiritual Cultivation

The impression we thus derive enables us to press on with a certain conviction that the course of life is a definite one, and that we cannot, even if we would, neglect the lesser experiences which come our way.

When passing through what appeared as life's deep waters, I too little realized how much the experience would mean to me later on, but when I would be called upon to help someone else, then the confidence I had developed in working out my own problem, would in turn help them to grasp with firmer faith their situation and find deliverance.

The way of spiritual cultivation is not an easy road, for there are great demands placed upon us. It is only thus that character cultivation can be determined, yet these demands are never greater than our preceding development may command. However strength is always provided for if we are faithful and persistent, our loved ones will lead us to heights we perhaps never would have dreamed possible of attainment.

It is plain that this great truth is overtaking the present generation with great momentum for just look back to the opposition evidenced a generation past.

At that time, our brethren of the so-called orthodox churches looked upon us with contempt, but the scene has shifted. It is different today for the many accounts the Roman church attributes as miraculous, are today perfectly natural to the spiritual scientist.

The minds alienated formerly because of doubt and fear, are refreshed through the KNOWLEDGE of the TRUTH. We hoped through the long night of their doubts but now rejoice with them even though it has been through persecution and bigotry.

Abundant Life

Regardless of how the truth may be aligned, misrepresented, and even rejected, the poet has well expressed it thus: "Truth crushed to earth, shall rise again." So shall it ever be for across the centuries comes the reverberation of the words of Jesus Christ "and ye shall know the truth and the truth shall make you free."

Thereby is gained the power that unifies and makes of all men one nation for as we awake from mortal dreaming to the broad facts of spiritual science, we know the only way to have the abundant life is through the acceptance of the universe of spirit, which is to the Spiritualist an ever-present possibility.

To those who believe and accept as a standard of value that which is imperishable and eternal, the fruits of the kingdom of heaven will be theirs.

Why I Believe In Reincarnation

By GERTRUDE L. HOLMGREN

Not all spiritualists believe in reincarnation, but we must admit it answers many questions which come to the minds of thinking people. We sometimes hear the remark, "I cannot possibly believe in reincarnation, for that would be retrogression." But, would it?

Let us suppose a man has had an interesting life, one who has progressed in his own field of endeavors and made quite a success on earth, and then passes on to the higher life. Later he comes back to earth, and this time his life seems drab and uninteresting, and he has a more humble position. To anyone who does not think too deeply on these matters it would indeed appear as though this man has retrogressed. But our Spirit Teachers tell us quite differently.

A diamond has many facets, but we know that one dark spot on an otherwise beautiful stone would spoil the appearance and value of that stone. Is this not true of the human mind? This man may have been a brilliant worker in his field, but, looking closer at his character, we find those "little foxes that spoil the vine," for there was much impatience and a lack of consideration for others in his effort to make a success of his life.

The Being Is Timeless

These "dark spots" have to be removed, and so "the Great Law works for good", as Heindel tells us, and this man may have to return to a more humble position in order to round out his character, and this is just what may happen in his case. We find him filling a very ordinary job, where he is forced to take orders from others, in order that he may learn the lesson of humility, consideration for others, and patience.

Talbot Mundy, in his book entitled "I Say Sunrise", has a chapter on reincarnation which throws much light on this subject. He refers to the cyclic flow and reflow that governs everything of which we are conscious, such as day and night, the tides of the ocean, the seasons, life and death, etc.

He goes on to say: "We are born and reborn. We are like lights that flash into existence, and out again. A flash, that is to say the existence, is timed; the Being, that is to say the periods of death between flashes, is timeless."

"Each flash into existence signifies a forward step of evolution, although it may sometimes appear to be a backward step. The evolution, however, takes place in consciousness,—very much in the way that shadows are patterned by whatever is between them and the light."

Karma Explains

Gross misunderstanding exists about reincarnation. Many people assume that we return to inhabit the body of an animal. This theory has come down to us from millions of ignorant and largely illiterate Hindus who believe that sort of thing. The enlightened Hindus do not believe in transmigration of men into animals.

This theory has kept many people from understanding the truth about reincarnation, and yet these very people are greatly puzzled about what they call the injustices of life, and they cannot understand why some children are born into this world with an understanding far above the mind of an adult.

Reincarnation and karma explain many puzzling inequalities in earth life, and explain what seems to be injustice to be simply the working of the law of cause and effect. Some understanding of the laws which govern here point to a higher Wisdom which makes possible the return to earth for those whose work was cut off by death, and gives new opportunities to those whose lives were all too unhappy here.

(*) \$2.75; Psychic Observer Book Shop, Jamestown, N. Y.

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SPALDING

Noted Author
Passes Away



BAIRD T. SPALDING, 95, world traveler, scientist, lecturer, and author of the four volumes entitled *Life and Teaching of the Masters of the Far East*, passed away in Tempe, Arizona, March 17.

Mr. Spalding ushered in a new era in the metaphysical field with his writings, which were read by more than a million persons. His books were translated into five languages and were noteworthy in that they could be read by people of all religions, races, and creeds with new inspiration with each reading.

DeVors & Co. of Los Angeles state that Mr. Spalding had completed sufficient material for several additional volumes; however, *Volume Five of the Life and Teaching of the Masters of the Far East* will probably not be issued until early this coming year.

SUMMERLAND

This column is open to every Spiritualist, every Spiritualist minister, every Spiritualist Church and organization . . . to use without charge.

Send typewritten notices, include full name, age, survivors, and name and affiliation of Spiritualist minister officiating—Ed.

COOPER, Mrs. John G. (77) May 15th, Olean, N. Y. Rev. S. M. Van Duyzers, Bradford, Penna., officiated.

ERICK, Bessie (67) Lily Dale, N. Y. May 7th. Rev. L. F. Chard officiated.

KELLEY, Rev. Lynn E. (58) Washington, D. C. May 9th. Rev. Alice W. Tindall officiated.

LALONE, Martha K., Watertown, N. Y.; Survived by son, Edward; Rev. Leland J. Frye officiated.

OPENSHAW, Robert A. (61) May 10th, Elrama, Penna.; Member of the First Spiritualist Church, McKeesport. Survived by wife, Sara K.; daughter, Sylvia Fern; Rev. Arthur Myers and Rev. William Jacobs officiated.

PERRY, George (78) Worcester, Massachusetts; survived by sister, Rev. Ina M. Emmons, pastor of the First Spiritual Church.

RANDLE, Ellen (62) May 15th, Vancouver, British Columbia, Canada. Rev. I. B. A. Webb, officiated.

SPALDING, Baird T. (95) Tempe, Arizona, March 17th. Internationally known for his writings of "Life and Teachings of the Masters of the Far East."

SULLIVAN, Arthur W. (65) May 18th, Lafayette, Indiana. Survived by wife, Mae, former pastor of the Psychic Science Spiritualist Church of Lafayette. Dr. B. F. Clark, pastor of the Psychic Science Spiritualist Church of Indianapolis, officiated.

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KETTERER HER STORY

(Cont. From Page 4, Col. 5)

Rumsey told me to come to her house the following Monday morning at 9 to sew for her. I told Kate about Mrs. Rumsey when she got up for supper, and she was impressed with the oddity of it, but urged me to go. So I went over to Coronado on the ferry early Monday morning to be in plenty of time.

No Sense In It

When I got to the door and rang the bell, the woman opened the door just a tiny crack and told me that I was too early, though it was just 9. She handed me a dollar through the crack in the door and told me to go out and get some lunch and come back at 1. I was surprised of course but was getting used to this strange woman, so I did as I was told.

Promptly at 1 o'clock I was back there and this time she let me in as if it was quite what she expected, and showed me the work and told me what she would pay me a day. I went to work, and along about 5 o'clock I began to think about taking the ferry home again, and said something about it's being about time for me to go, when I got another surprise.

She said: "There is no sense in your going back and forth over that ferry twice a day. You might just as well stay right here, as there are plenty of beds, and that will save you time and money."

This meant I was to have my room and board together with my wages. I was truly thankful and told her so. I telephoned to leave word for Kate that I would not be home until Sunday.

Now this woman was an old seasoned Spiritualist. And if I had thought Mrs. Osgood was a talker on the subject, I surely thought that this woman was worse, for she would tell me about the sewing, and after laying out the work the way she wanted it done, would immediately start talking about the subject that was nearest her heart—Spiritualism.

It was all the world to her and she was a rich woman, beautifully educated, and as smart as a whip. She was the mother of a grown son with whom she was to make a trip to Honolulu, which was the cause of all the sewing. But she talked in season and out of season, of nothing else than Spiritualism.

We Attend a Seance

When I went home on Saturday night I told Kate that I thought she would drive me crazy with it. For while I was interested in it, yet I was not saturated with it, as Mrs. Rumsey was, and it bored me.

The next week about Thursday, after I had sewed steadily from Monday morning, she suddenly asked me if I would not like to go with her to a trumpet seance, whatever that was. I told her I could not afford it. Then she wanted to know if she paid my way if I could afford it.

I told her I did not want to seem ungrateful but that I could not spare my wages for the half day, that it would take to go. (She wanted to go in the day time.) Then she said: "Well, if I pay your wages just the same and pay for the circle can you go then?"

I said: "Well of course, Mrs. Rumsey, if you put it that way, I certainly can go." So we went.

I had never heard of a dark circle before, so was suspicious of everything. But the medium was an inoffensive, little middle-aged woman, and the room she took us into was entirely bare, except for a little table and a few wooden chairs, and a little red light in a glass jar away over in the corner. But it was practically dark.

There was also an empty trumpet on the floor, which I examined and found simply a tin cone absolutely empty. We were alone, just Mrs. Rumsey, the medium and myself. The door was shut and locked.

The first thing they did was to repeat the Lord's Prayer. Then they sang "Nearer My God To Thee." It seemed like church to me, and I was beginning to think it was rather nice.

Told What To Do

Presently I heard voices that I belonged to no one of us speaking in the room as if in the air above our heads, and the medium, but I



Rev. Iona Brandt (above) St. Louis, Missouri, is listed to serve on the official program of two Spiritualist camps this summer: July, Freeville Spiritualist Camp, Freeville, N. Y.; August, Edgewood Spiritualist Camp, Edgewood, Washington. Rev. Brandt will serve on the official programs of these camps and conduct special direct voice and materialization seances. Beginning September and continuing through the fall, her itinerary includes Spiritualist churches in California, Oregon and the State of Washington. Rev. Brandt has just returned to St. Louis after conducting seances in the states of Kansas, Texas and Alabama.

kept still as a mouse and put in my time listening. I have always had very keen hearing.

Right here I want to say that I had never seen this medium before and that Mrs. Rumsey didn't know a single thing about me or my affairs further than that I was a widow. In fact she had had no chance to know because she talked all the time herself, and gave me no chance to tell her anything. In a few moments, a voice spoke right in my face, like a big rough, Indian, and said:

"How do White squaw. You like me bring you Indian guide?"

I hastily answered: "No, no thank you!" I did not fancy having any dead Indian hanging around me! Then Mrs. Rumsey said:

"You must answer them or they cannot stay and talk to you." For someone had called "Ethel," and I knew Mrs. Rumsey did not know my first name. So I finally mustered courage to say: "Is someone speaking to me?"

"Yes," came the voice directly from above my head and a little in front of me. "This is Annie." (My murdered sister!) With my throat swelling, I managed to say: "Well Annie what is it?"

Then she said: "Oh Ethel, isn't this strange that I can talk to you?" She seemed as surprised as I surely was. Then my husband's voice came in a long wail, and he said: "Oh Ethel, help me!"

I was shocked and I said: "Why Frank, I should think you would be the one to help me. I don't see how I can help you."

"I Am Not Dead!"

He answered: "Oh yes you can. You are helping me just talking to me now." (I did not learn for



Rev. Della and William Kingsbury, Lake Brady Spiritualist Camp, Brady Lake, Ohio . . . known for over 20 years as staunch supporters of this noted Spiritualist Assembly.

The former is currently secretary of the camp; the latter, William, passed away several years ago.

many months what he meant about wanting help, but I finally did.)

Then came a voice strange to me, a big man's voice. (Remember there was no man in the room) and he said:

"This is Walter Brooks!" I nearly jumped out of my chair as he went on to say: "Ethel I want you to tell Kate to go to a trumpet circle, so that I can talk to her."

"Well," I said: "If this is Walter Brooks I will surely give Kate your message." (Keep in mind that neither the medium nor Mrs. Rumsey knew anything about Kate or her affairs.)

Now came the supreme test of all. A voice came in that I instantly recognized as my darling Gladys, my little girl, and said:

"Mama, this is Gladys." It just broke my heart afresh and the tears made me speechless. I could not answer for the lump in my throat. (She had only been gone a little over a year.) But I was not making any noise and did not believe that the others knew that I was crying.

But Gladys spoke again in such a grieving voice:

"My Mama is crying. Don't cry Mama. I am not dead."

This was too much for me and I broke down completely and sobbed so violently, that it broke up the circle. After the door was opened and they had bathed my face with cold water, I grew composed enough to go out on the street and went back to Coronado with Mrs. Rumsey with something to think about in good earnest. I finished my work for her, learning a great deal from her about the whole subject of Spiritualism in the two weeks that I was with her.

When I went home and told Kate of my experience, and especially about Walter Brooks asking for her to go to a trumpet circle so that he could talk to her, she said: "Well, if Walter wants to talk to me I will surely go to a trumpet circle and try it."

Another Experience

We decided we would not go to the same one I had gone to, if we could find another, feeling, like all novices do, that we must be careful not to be imposed on. So we made some inquiries about trumpet mediums, of which we had never heard before my stay with Mrs. Rumsey.

We found a wonderful medium through the church we attended. A Mrs. White, who is a very wonderful trumpet medium, with a good many other phases of mediumship also. We did not at this time appreciate what a wonderful medium this woman was, at the time of course, having nothing with which to compare her powers.

But since then and in the many years that have passed in which I have visited many different mediums, I have come to know that she was, and is, a VERY wonderful medium, probably one of three or four such in the world. So we went to a circle to Mrs. White's, who had so many appointments that we had to telephone for seats in advance, or there would not be one left, as she could only take a limited number.

She started her meetings promptly at 8 P. M. and the door was locked and no one admitted after that. When we went in, Kate took occasion to tell Mrs. White that she would be compelled to go a few minutes before 10, as she had to be at work at 10 P. M. and the house was only a short distance from the Phone building.

So Mrs. White told her to sit close to the door of the room where she held the seance which was an upstairs room containing nothing but a number of chairs and a small phonograph, even the floor being perfectly bare.

"When In Rome"

Mrs. White occupied a seat in the center of the circle in a swivel chair that had recently been presented to her by a group of her admirers. Mr. and Mrs. Montgomery, Mrs. White's father and mother lived with her, the father being somewhat of a medium himself, but nothing like as strong as his daughter. The mother was a very fine old lady. They were Southern people and very kindly and gentle.

We didn't know exactly what to expect when we went upstairs, but we did as the others did. There were about 26 people in the room. This was merely to sit down in a circle and wait. The first thing as soon as they were all seated

COMING EVENTS

NOTICE: To all Spiritualist Associations, Organizations and Convention heads. This is YOUR column. No charge for listing. Send date, place, etc. of your next convention, anniversary or special event and have it published here. The data must take place at least 6 to 7 weeks before you send in your notice.

May 30th-August 31st: Annual camp season of the Edgewood Spiritualist Camp, Tacoma, Washington; For 1953 programs, write: Mary B. Crisp, 410-14th Avenue, Seattle 22, Washington.

June 25th-Sept. 7th: Fifth annual season Hydesville Spiritualist Assembly, Hydesville, (Newark) N. Y. For 1953 program, write Margaret Lewis, Box 169, Rennselaer, N. Y.

June 26, 27, 28: Fiftieth anniversary of the founding of the First Spiritualist Church, Onset (Cape Cod) Massachusetts.

June 27th-August 23rd, 1953: The 1953 season—Chesterfield Spiritualist Camp, Chesterfield, Indiana. For programs write: Secretary, Mable Riffle, Camp Chesterfield, Chesterfield, Indiana.

June 27th-Sept. 1st: 74th annual season, Lily Dale Assembly, Lily Dale, N. Y. For 1953 program, write secretary, Lily Dale Assembly, Lily Dale, N. Y.

June 27th-September 6th: 1953 season Camp Silver Belle, Mountain Springs Hotel, Ephrata, Penna.; for programs write: Ethel Post Parrish, Camp Silver Belle, Ephrata, Pennsylvania.

June 28-Sept. 6: Annual season Freeville Spiritualist Camp, Freeville, N. Y.; For 1953 programs, write: Olive McMillen, Secretary.

June 28-Labor Day: Brady Lake Spiritualist Camp, Lake Brady, Ohio; President: Rev. Della Kingsbury.

June 28-Sept. 6: Annual season of The First Spiritualist Church, Onset (Cape Cod) Massachusetts; For 1953 program, write: Kenneth D. Custance, 86 Highland Ave., Onset, Mass.

July 5th-August 16th: The 50th annual session of Mayflower Spiritualist Camp, Kansas City, Kansas. For 1953 programs, write: Joe Hutcherson, 5940 Sand Springs Road, Tulsa, Oklahoma.

July 5th-August 31st: Annual season Connecticut Spiritualist Campmeeting Association, Pine Grove, Niantic, Connecticut. For 1953 program, write Alice Dayton, Niantic, Conn.

July 26th-August 23rd: 71st annual season of Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; For 1953 programs, write: Grace Struve, 2423 North 3rd Street, Clinton, Iowa.

August 2nd-23rd: Annual summer season of Sunset Spiritualist Camp, Wells, Kansas; For 1953 programs, write: Maxine Dindhorst, secretary, Wells, Kansas.

August 18th-23rd: 12th Annual Convention of The Federation of Spiritual Churches and Associations, Inc. The Shoreham Hotel, 2500 Calvert Street, N. W. (at Connecticut Ave.) Washington 8, D. C.; Convention chairman: Rev. Alice W. Tindall, 1900 "F" Street, N.W., Washington 6, D. C. (Phone) Metropolitan 0540.

August 24th-30th: The Fifth Annual Spiritualist Episcopal Institute, Chesterfield Spiritualist Camp, Chesterfield, Indiana. For programs write: Pauline Swann, Registrar, Chesterfield, Indiana.

August 27, 28 and 29th: The annual convention of the State Association of Washington, Edgewood Spiritualist Camp, located on beautiful Lake Sunrise; phone Waverly 8-415.

September 3rd-6th: Convention of The International General Assembly of Spiritualists, Norfolk, Virginia; Sec'y: W. Blount Darden, 110 Greenway Drive, Portsmouth, Virginia.

October 5-10: 61st Annual Convention of National Spiritualist Association, Aladdin Hotel, Kansas City, Missouri; Chairman: Hiram B. Tucker, 3718 Brooklyn St., Kansas City, Missouri.

and quiet, was that the mother gave a short talk telling us that the results of the circle was in our own hands. It was according to the conditions which we made ourselves what we should get.

They then turned out the lights and recited the Lord's Prayer, which I have since learned is nearly always the first step in a circle. Then we all sang "Nearer My God To Thee." Then Mrs. Montgomery started the little phonograph, and when the piece was finished it stopped itself. Presently voices of different kinds began to be heard in the room, and before long a voice called Kate and said:

"This is Walter." Kate had been very careful as well as I myself, not to give her name to anyone and they were all perfect strangers to both of us. I was afraid Kate would break down and cry, but she had very good sense and kept good control of herself, though she told me afterward that it was all she could do.

But they had a long talk and talked about things that no one knew anything about except they two. Other relatives came to her too. Notably a little 14-year-old nephew, who had been killed by lightning a few years before while riding his pony and the pony had been killed too.

(TO BE CONTINUED)

Do not miss the next installment of this thrilling fast moving article . . . how Kate found out there was more to Spiritualism than she ever had dreamed . . . why the murderer confessed, etc., etc.

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Tacoma, Washington: The State Spiritualist Association of Washington opened their camp season May 30th and will close August 31st, according to President, Mary B. Crisp, 410-14th Avenue, Seattle.

The Assembly is known as Edgewood Spiritualist Camp located on Lake Sunrise just outside the city of Tacoma.

The official 1953 program lists services every Sunday; message hour Wednesday 2 P. M.; Round table discussions, Tuesday, Thursday and Fridays 2 P. M.; class conducted by Mary Crisp, Saturday 2 P. M.; Healing, week days 10 A. M.; Lyceum, conducted by Fern Balus daily 1:30 P. M.

Special Days: State Board Day, May 31st; Presidents' Club, June 7th; Pioneer Day, June 14th; Student Day, June 21st; President's Day, June 28th; Medium's Day, July 5th; Mary A. Tower Memorial Church, July 12th; Canadian Day, July 19th; Goodwill Spiritualist Church, July 26th; Women's Spiritual Council, Aug. 2nd; National Spiritualist Church, Aug. 9th; Church of Spiritual Unity, Aug. 16th; First Spiritual Church, Aug. 23rd; and Aug. 30th.

Speakers and mediums listed on the official program: from Seattle; Rev. Bertha Watson, Rev. Jessie Carlin, Rev. Loe F. Elmore, Hattie Minear, Mary B. Crisp, Glenna Weber, Ethel Grafton, Eva Pasco Stiff, Viola M. Donovan, Viretta Grace Hurry, Alma Mansfield, Edith B. Monahan, Elsie Stewart, Virginia Boehring, Leighton H. Moffatt, Agnes Lemke, Pearl Searl, Charles Walls, Maxine Domingo, Lizzie Komu, Josephine Smallwood, Cecelia Cease, Selma Sisk, Walter Bevans, Caroline Walls, Agnes Cummings, John Wallin.

From Tacoma: Minnie M. Richardson, Phoebe Jones, William A. Jones, Lillian Moore, Lena Miller, and Reed Richardson.

Other listed are: Martha Remer, Chicago; Edith Lindlow, Keith Rhinart, Cheyenne, Wyoming; Rev. Wendy Douglas, Vancouver, B. C.; Rev. Iona Brandt, St. Louis, Missouri; Rev. Emma Ordop, St. Louis, Missouri; Rev. Melvin O. Smith, Columbus, Ohio; Rev. Alta Erickson, Puyallup, Washington; Edith Lindlow, Sedro-Woolley, Washington and Rev. Bertha Broyles, Edith Vannerstrom and Fern M. Balus of Bellingham, Washington.

The officers of the State Association of Washington: President-Emeritus, Rev. Bertha Watson; President, Mary B. Crisp; 1st Vice President, Lillian Moore; 2nd Vice President, Fern Balus; Secretary, Della L. Carlson; Treasurer, Bertha Larson. Trustees: Gene Parkhurst, Tom Sampson, Margaret Brennan, Carl Nelson and Minnie Richardson.

According to program, travel directions for visitors: "The camp is located at Edgewood, Washington, seven miles from Tacoma. The Blue-Gray Bus Lines pass the gates. All busses from Seattle and Tacoma via Auburn. Six stages daily; also busses from Puyallup. From Seattle on Highway No. 99 turn off at Green Parrot Inn and Puyallup road to Edgewood, turn right and go to the sign on the left side of the road. Coming from Tacoma, turn right at Fife or Green Parrot Inn."

Clinton, Iowa: The 71st annual season of the Mississippi Valley Spiritualist Association will open July 26th and close August 23rd, according to Grace Struve, secretary. All services and seances are scheduled on Central Standard time. Mt. Pleasant Park is located at the extension of First Avenue, just outside the city of Clinton, Iowa,—not to be confused with Clinton, Illinois.

Committees appointed for 1953: Program, Lyle M. Hubbard; membership, Bessie McNutt, Ethyl K. Alden and Grace Cosner; finance, Ruth Duff Wilson, Guy McNutt, P. B. Lorenzen and Rev. H. Louise Miller; entertainment, Dr. Karl Ohrberg, L. M. Hubbard and Al Campe; music, Georgiana Claussen; social, Florence Pearson.

Chapel Fund Committee: Ruth Duff Wilson, Grace Struve, Viola Lorenzen, Virtus Struve and L. M. Hubbard.

A book shop, much of the literature supplied by the **Psychic Observer**, will be under the direction of Ruth Duff Wilson.

The "Let's Get Acquainted Club" will also be under the direction of President, Ruth Duff Wilson. Other officers of the "L. G. A. Club" are, Florence Lane, Vice President; E. Vera Hall, secretary; Nellie Mack,

CHURCH NEWS

treasurer; Trustees: H. A. Crowe, Ida Van Auchen and Ethyl Alden.

Speakers, mediums and others listed on the official 1953 program: Rev. Peter Evert, Fenton, Michigan; Earl H. Williams and Laura C. Phillips, E. St. Louis, Illinois; Rev. Lena Crane, Cicero, Illinois; Rev. H. Louise Miller, Rapid City, South Dakota; Ruth Duff Wilson, Clinton, Illinois; Rev. Charles R. Smith, Milwaukee, Wisconsin; B. Vera Hall and Kitty Friis, Clinton, Iowa; Carrie Dermody, Rockford, Illinois; Rev. Harold Wirick, Genoa, Illinois; Russell E. Howell, Rockford, Illinois; Herman Rheil, Streator, Illinois; Roy Bunkholder, E. St. Louis, Illinois; and Florence Pearson.

Special Days: August 9th, Illinois Day; August 14th, Annual Membership Meeting; August 23rd, National Spiritualist Association Day.

The official Board of Directors for 1953: President, L. M. Hubbard; Vice President, Rev. H. Louise Miller; Treasurer, Kenneth Kosner; Trustees: Laura Woods, Dr. Karl Ohrberg, J. M. Hubbard, P. B. Lorenzen, Guy McNutt and Al Campe. For 1953 programs write, Secretary, Grace Struve, 2423 North 3rd Street, Clinton, Iowa.

Kansas City, Kansas: The 50th annual season of Mayflower Spiritualist Camp opens July 5th and closes August 16th, according to Joe E. Hutcherson, President.

Directions for reaching the camp: from 38th Street and State Avenue, Kansas City, Kansas, follow new highway No. 40 ten miles west. At North 118th Street turn south; travel ½ mile to mission school and for ¼ of a mile follow lane marked by Camp Mayflower signs.

For 1953 programs write: Joe Hutcherson, 1055 Armstrong Avenue, Kansas City, Kansas.

New York City: Ann Koernig, director of The New York Psychol-

ogy Forum, delivered a series of lectures in California recently in Long Beach, she was sponsored by Dr. C. Richard Minugh, director of "The Chapel In The Sky" Spiritual Science Church, Villa Riviera Hotel. In Bakersfield, she was presented by Rev. Jerry Haley, pastor of The Church of The Healing Hands.

Buffalo, N. Y.: The 57th Annual Convention of the General Assembly of Spiritualists opened with a banquet recently in the ball-room of the Hotel Lafayette.

President John Heiss was introduced by toastmaster, Rev. William Bickert. Other members of the Board presented: Rev. Leighton Ayling, vice president; Everett F. Britz, secretary; Rev. Lillian Bleser, Rev. Mable Hammel, Rev. Elizabeth Kuhne, Helen Stewart Brown, and Rev. E. Andrews.

During the three day session, business meetings were held morning and afternoon, May 22, 23rd, and 24th. Speakers and mediums featured at the evening services: Rev. Arthur Ford, Rev. Ralph Thorn, Rev. E. S. Gardei, Rev. Hammel, Rev. Bleser, Rev. Kuhne and other mediums affiliated with the General Assembly. Soloists: Margaret Wamsley and Ray Torrie.

Winnipeg, Canada: Rev. Melvina E. Krauss, Missionary for the National Spiritualist Association was the featured speaker recently at the Spiritualist Church of Divine Truth, according to secretary, J. D. Young.

Rev. Krauss, Baraboo, Wisconsin, also president of the Wisconsin Ministerial Association addressed large audiences two consecutive Sundays and says Mr. Young: "It is to be hoped that the impetus which her visit gave to the movement in the 'wheat city' of Canada will be maintained, and that other American mediums of



The photograph above shows Rev. Emily M. Hewitt, pastor of the First Spiritualist Church, 142 Carroll Street, Paterson, New Jersey.

For over 21 years, Rev. Hewitt, lecturer and clairvoyant, has served the cause of Spiritualism. For the past 12 years, she has been pastor of the above church; the mortgage was burned recently (March 15th).

note will keep up the good work which she inaugurated."

St. Louis, Missouri: Rev. Maude Kline, N. S. A. Missionary, just completed a series of services held at the Kingsway Hotel. These services were sponsored by the State Spiritualist Association of Missouri whose secretary, William R. Fuller, says: "Rev. Kline gave a series of inspiring addresses. The trance work presented by her spirit collaborator 'Dr. Gray' convinced hundreds as did the messages given by 'Barney' and 'Mayflower'."

Edgewood, Washington: The annual convention of the State Spiritualist Association of Washington will be held August 27th, 28th, and 29th at the Edgewood Spiritualist Camp, according to secretary, Della Carlson, Route 2 Box 539, Tacoma, Washington.

Bronx, New York: According to Rev. Angela J. Sessa, pastor of the Franciscan Order of Good Will and Harmony, Elizabeth Andresen, Hollis, N. Y., was the featured speaker May 3rd.

Cortland, N. Y.: According to Isabella T. Stone, dedication services were held recently at the Memorial Spiritualist Church, 40 Main Street, of which Rev. Allan N. Dittman is minister. Healing services were held by Ethel Haskell, Ithaca, N. Y.

Long Beach, California: Maude Kline, noted medium and missionary for the National Spiritualist Association, will be the featured message bearer at the forthcoming convention sponsored by the Oklahoma, Michigan and California State Spiritualist Conventions.

KELLY-JACKSON

Rosemary Kelly and William H. Jackson were married April 14th at Chicago, Illinois. Mr. Jackson is former minister of the First Spiritualist Episcopal Church, 721 West Belmont where his wife now conducts services.

McBRIDE-NELSON

Rosie Lee McBride, sister of Rev. Katie Lee Henderson, was married recently (May 2nd) to Vernon Nelson at the Temple of Divine Science Spiritualist Church, Inc., 267 Sycamore Street, Buffalo, N. Y., Rev. Marie Wilson officiated.

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Another Spiritualist Church At Sarasota

The photograph above was taken recently at Sarasota, Florida, when members of the Shrine of the Master Spiritualist Episcopal Church dedicated the building of their new sanctuary.

The site is located on Tuttle Avenue between Fruitville and Rahia Vista Roads, in the Alhambra subdivision.

In the photograph: fourth from left, minister of the church, Rev. Dorothy G. Flexer; extreme right, foreground, Rev. Russell Flexer.

Anniversary Celebration At Philadelphia

The photograph above was taken during the 105th Anniversary of Modern Spiritualism held at the 2nd Spiritualist Association of Spiritualists of Philadelphia, 11 East Thompson St., according to the minister of the church, Rev. Alida Neige.

The guest speaker for the occasion was Rev. Arthur Myers, Lily Dale, N. Y., trustee of the National Spiritualist Association.

Left to right, sitting: Mrs. Rae Weber, Rev. Neige, Rev. A. Taylor, and Carol Bertram. Standing, left to right: Rev. Myers, Albert Pettco and Edward Loup.

Taking part in the afternoon and evening services: Rev. Anna K. Rose, president of the State Spiritualist's Association of Pennsylvania, Charles Weyland and Rev. Augusta Taylor.